1135

TWO LETTERS OR EMBASSIES.

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The other from the Popes Holines to the Emperour, concerning the Troubles of *Germany*.

Printed,
at *Amsterdam*.
1620.

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To his assured Friend, *H C.* at his Lodging neere Bishops-Gate in London.

SIr. *If I should send you ouer the Relations both in* Latin, Dutch, *and* French, *which come to this Towne concerning the variety of Newes about the troubles of* Europe, *I should weary you with the multiplicity of Bookes, and my selfe with the cunning of transportation: Besides, I am sure to bee preuented in sending you Newes, because it will bee stale ere it come to your handes by my meanes: Therefore I desist from either troubling you or my selfe in that kinde, and yet haue I chanced on something, which I am sure none can helpe you to, but by my meanes: So it is then, that there came to my hands two seuerall Coppies of seuerall Letters, one from* Wittenberg, *as the summe of an Embacy from the* States *of* Bohemia *to the Duke of* Saxony, *concerning his Desertion of the King in these tumultuous times: another from Mr.* Fodringham *in* Vienna, *written by the* Pope *to the* Emperour, *concerning the pacification of the Troubles, and admission of a Peace (if the motiue might bee correspondent to his Honour) rather then aduenture to bee terrified with so much effusion of Blood, or hazard the Dignity of the* Empire, *by letting the Warres goe forward. And these as you see I haue Printed heere in* Amsterdam, *and they are so pleasing to the Inhabitants heere, that I presume, they will bee as*

acceptable there to all the welwillers of the Bohemian *affaires: and so wishing your Contentment in the ouer-reading, bee bolde that whensoeuer any thing comes worthy of you, you shall not fayle of it. For I am still your Friend:*

WILLIAM BARLOW.

The

The Introduction.

RVmor hauing played a true womans part through the Citty of Prague, concerning the Duke of Bauaria's comming to Lintz, and the Duke of Saxonyes declaratiue Letters to the Emperour, that the Marquesse Spinola was approaching with a formidable preparation to assist him, and hee himselfe would not be behinde in any duty, which belonged to his obseruation, or the Dignity of the Empire: thrust herselfe at last into the presence of the King, and the greatest Councellors of Estate, but in such a manner, as if she durst iustifie her lauish tongue, and tooke a pleasure in the ampliation, which yet briefly had these maine passages:

1 First, that Saxony and Bauaria combined themselues to illustrate the glory of the House of Austria, and by no meanes to leaue either Emperour, or Empire in the cruell hands of reuolters, if either they could procure their deliuery, or by any prouidence conserue their renowne:

2 That the Marquesse Spinola had more forcible reasons in his approaches, as resoluing to reduce the Subiects of Bohemia (whom hee termed Rebels to the Emperour) to their pristinate obedience, wherein if hee found any retardance, hee would shew them the angry faces of 20000. men, so prouided out of the storehouse of Power and Pollicy, that the world should record it as a remarkable president, and they be confounded to vnderstand, what their wilfulnes had incurred.

3 That presently Don Lewis de Velasco, hauing fortified Wesell, and left a sufficient Garrison both in it and other Townes subiect to surprises vpon the aduantage of his

absence, should follow him, as a second in the prosecution of greater Designes.

4 That the Catholicke Bishops, and other secular Princes, would fill vp this well bound sheafe with their Arrowes, and make the Hierogliphick an absolute resemblance of indissolluble and vnresistable strength.

5 That these free Cittyes of the Empire would open their Gates, yea breake downe their walles, rather then this Sinons Horse should stand without, and not offer sacrifice in the Temple of Pallas.

Thus was this Mattachene of report danced euen in the Kings Castle and Pallace, and if mischiefe had had a tricke to affright them indeed, or startle their resolutions from standing in their firmnesse, it so fell out, that it ranne like a voyce of Thunder, and meant to follow one another in sequence. But it should seeme, no arme of Flesh could turne the frame of Heauen about: and there was a stronger hand ready to throw a stone to strike Nabuchadnezars Image in peeces: For they were all so farre from being daunted, or terrified with imposturing apparitions, that they were rather exasperated, and encouraged to Opposition: Yea it is saide, that the inuincible and Heroyick Queene kneeled downe with lifted handes to Heauen, desiring God to accept of her, as a propitiary Sacrifice, rather then his Iustice might not haue her prosperous course in the punishment of sinnes, or the now glory of her Husband suffer diminution, or so much as a controll from the Enemies of the Gospell, and aduersaries of the Kingdomes prosperity: To this (besides the admiration at her magnanimity) both King and Nobles, Cittizens and Commons, Gent. and Souldiers, Protestants and Papists, Priests and Cleargie men, yea all that had participated with

the

the particulars, combined themſelues to ſhake off theſe drops of threatning rumor, and be ſheltred from the greater ſtorme of a publike Enemy.

Notwithſtanding it was thought conuenient to ſend an Embacy to Iohn George *Duke of* Saxony, *and Prince Elector, to put him in minde of the auncient League and amitie, which euer continued betweene the* Bohemian *State and the Houſe of* Saxony, *and to knowe from a perſonall information how he ſtood affected in this warre, or diſpoſed to the aſſignation of his Forces, or what might bee the cauſe of his deſertion in this ſo great a buſines, which concurred with the propagation of the Goſpell, and the Liberty of oppreſſed people. Whereupon there were two out of each of the three States of* Bohemia *deligated to this imployment with an orderly proportion of attendants, beſides a Secretary of eminency, who came in good time to* Preſula, *and there found the Duke.*

It is ſaid, that at the firſt, there was ſome difficulty in their entertainment and admiſſion, as from a King indeed: For 1. *whether priuate emulation againſt the* Palſgraues *aduancement, whom before hee held in equall rancke with himſelfe.* 2. *Or ſiniſter occaſions like vntoward weedes choked vp the growth of better Corne,* 3. *Or neerneſſe of Conſanguinity drawing his loue to the Emperour.* 4. *Or a iealouſie concerning the diminution of the greatneſſe of the Common-wealth, beeing thus dilacerated and diuided.* 5. *Or a ſuperſtitious blindnes in the caſe of the Roman Religion wrought him out of the poſſeſſion of better thoughts, or diuerted him from that reſpect ſo meritorious a Prince excited, I will not now diſpute: onely I am ſure hee would neither willingly allow them the titles of ſuch a Kings Ambaſſadors, nor affoord them that audience, which their meſſage*

both imported and deserued, till at last his Councell beeing most of them well affected to the King, and his Religion, ouer wrought him to condiscend to the Law of Nations and Liberty of all royall Prouinces: So they had a Day of audience, and the Duke for all his minde was intangled with an intricate busineſſe, and farre reaching Proiects, yet heard them the ſooner, the ſooner to bee ridde of them, and ſo the Secretary thus began:

FREDERICKE *by the grace of God King of* Bohemia, *Duke of* Bauaria, *Palatine of the* Rhine: *and ſo as followeth in his Maieſties iuſt Titles, with the three States of the Common-wealth of* Prague, *and Protectors of the Incorporated* Prouinces, *ſendeth greeting to the High and Mighty Prince* IOHN GEORGIVS, *Duke of* Saxony, Iuliers, *and* Cleues, *Elector of the Sacred* Empire, *&c.*

Moſt

Most Mightie & Illustrious *Prince*,

WEe cannot Coniecture, except it please you to enlarge your selfe, wherin any aspect of ours hath bene maleuolent toward you, or occasion raised it selfe to such an height, that you thinke it meete, either with a rough hand to keepe it vnder, or forcible arme to bring it to humiliation.

As for the particulars of the Kingdome, & all our suffrages in this so well contriued *Election*, I hope you expect not more at our hands now, then you haue receiued diuers times by priuate Letters, or daily read out of iustifiable Treatises: As for the secret of preseruation, which comes from instinct of nature, and glorious manumition of distracted subiects; I hope you make no question of the lawfulnes, & necessitie of our well begun Courses. As for the grieuances of the Commons, and conuulsions of the Prouinces, wherin no man liued secure, while the tyrannie of our Gouernours lasted: The opening of our graues, the disquieting of buried soules, the displacing of setled offices, the teares of Widowes, the cryes of Orphanes, the wringing hands of Matrons, the rauishing of Virgins, the outrages in euery Citie; and in a worde, the complaints of rich and poore haue long before this, Echoed in your Eares, & drawne commiseration from your Hart.

As for the secrets of Gouernment, what can be more implyed out of all prescription, then the glory of God, 2. The honor of a Kingdome, 3. The good of the People, 4. And the renowne of the Prince. In

all which, it is well knowne our Princes haue fayled; As 1. dishonouring God by a manifest approbation of thinges contrary to his worde, 2. Disgracing the Kingdome, by violating her Lawes, abrogating her Priuiledges, threatning her Peace, subiecting her to strangers, and tying her as it were to the whipping-Poasts of crueltie and injustice, 3. Abusing the People, by affrighting them with the rages of exorbitant actions, and suffring no man in the securitie & benefit of his owne possessions, 4. As defaming themselues, by the scandalous Imperiousnesse of wicked Counsellors, and weaknes of Iudgement to be ouer-awed in all their actions, by the passionate wilfulnes of such as were enemies to God and men.

As for the cause of Religion, Remember I pray you what the Statist *Steephen* King of *Poland* was wont to say, That he was a King of men, but not of Consciences; A Commaunder of bodies, but not of soules: And what vnheard-of mischiefs haue the *Iesuites* bred, the *Inquisition* procured, the Pope contriued, the Emperors continued; and all long of that terrible Vow the *Iesuites* caused him to make; rather to loose the Dignitie of his Tytle, the benefit of his Diademe, and the comfort of his Life, then a *Protestant* should enioy the liberty of his Conscience, or a Church publiquly opened for the exercise of true Religion.

As for the Emperor himselfe, if your Loue were neuer so great, or your passion transported beyond limitation; what gouernment did euer admit of the Vsurpation of strangers? and how dangerously haue the hartes of all Kingdomes beene eaten vpon by

the hungry teeth of mercinary Souldiers?

Were not the *Gothes* and *Vandales* brought in as auxiliary to the Emperors of the East, and when they learn'd their Discipline, and had possession of their Armes, they learn'd also to turne their Pikes into the brests of the weaker side, and so was *Europe* subiected? Thus againe was *Brittany* diuers times Conquered, *Spayne* ouer-runne by the *Mores*, and the rest brought vnto all vnrest by this course.

For what can we expect lesse then desolation and dissolution of Gouernment & Religion? If either the Emperors had continued in their former outragiousnes, or *Ferdinand* who doth now attempt to fill your free Cities with Garisond *Spanyards*, or allow of the vsurpation of such as would deride our miseries, and tryumph to see vs feed vpon one an others bowels, with a rauening desire of confusion.

As for reputing vs Rebels, or the diminution of the Emperors Tytles and glory of the *Austrian* Famely, we haue only from being slaues, made our selues subjects of a Lawfull Prince, wherein the proofes are extant from all times and authoritie; and neither that, nor any thing heere spoken, need illustration from the Lawes of our Country, or the credit of Authors, who haue diuers times seene a King of *Hungary*, a King of *Bohemia*, and an Emperor of *Germany*, in seuerall distinct Persons: Nor doe we see why *Austrias* few yeares of possession, should debarre all other Famelies from the Empire it selfe, especially damme vp our encloasures, that we shall not giue libertie to our owne immunities and Priuiledges.

And

And therfore is there neither ſuch cauſe of repining in you, nor cruelty in him. For alas, what muſt be the end of theſe diſſentions, but the pulling of *Germaines* peace & proſperity in peeces, and the filling our fields with the ſlaughtered Carkaſſes of Innocents, whoſe Fatherleſſe Children will crye for vengeance, till the heauens powre it downe vpon the heads of the delinquents.

As for any thing elſe, which either you haue, or can obiect; it hath bene long ſince anſwered: and although Princes neede not giue an account of their actions, yet haue wee publiſhed our iuſtifications, and written both to your ſelfe, the *Emperour*, and *Bauaria:* So that if the warre continue, God knowes, we are meere defendants, and our King is his ſubſtitute for Religion and the Common-wealth, and would bee loath to ſee you bring fuell to the flames of this diſturbance, or make the tyranny and ambition of another a pitt to præcipitate your ſelfe in without recouery.

Therefore (*Moſt Illuſtrious Prince*) ſeeing theſe thinges are ſo, and autentically approued by all ſufficiency; why ſhould your diſallowance either manifeſt a willingnes to infringe the amity, and Confederation with the *Bohemian* State: or ſhow a tumor of ſome priuate paſſion againſt an immaculate Prince, and louing Neighbour, or the Vnion of other Princes, who haue combined themſelues to withſtand a publicke Enemy.

So that if neither the generall cauſe of the Empires peace; the bleſſed worke of the Propagation of the

Goſpell;

Gospell; the priuate respect of our grieuances; the auncient combination of the Prouinces; the extraordinary worth of our King; nor any other motiue bee the threed, to leade you out of the *Laberinth* of this disquiet, yea manifest seduction to eternal confusion: Remember your owne Ancestors, and the glorious actions, whereby they haue shined like faire mouing *Planets* in perspicuous *Orbes*, from whose influence could proceed nothing but sweet presages.

O what a Story is registred of your FREDERICKE Duke of *Saxony*, about the yeare 1520. for *Luthers* security and defence against the then malicious aduersaries of the Ghospell! euen when the *Popes* indulgences and Pardons brought remission of sinnes, and plenary freedome out of *Purgatory*! when the Dragon watched the woman, that her birth might bee deuoured! when fire and vengeance was threatned against the *Heretickes*, and the Emperour himselfe proued the Churches Champion, and tooke vpon him for *Romes* sake, to Curse and fulminate against *Zealous* professors, or any innouators of the *Papisticall Hierarchy*.

Then did the Noble *Fredericke* guard *Luther* to *Wormes*, and in the presence of the Emperour demaunded of *Erasmus*, whether his reasons and arguments were consonant to the word of Truth? and they might (as the *Bereans* did) try the Doctrine by the *Scriptures*. Then were the Propheſies of *Hierom* of *Prague*, & *Iohn Hus* remembred and Disputed vpon, as if euen now they had their time of expiration. Then was *Iohn Hilton* a Monck imprisoned for discouering the abuses

of the *Roman* Clergie, and releaſed againe for continuing conſtant in the caſe of the reformed Religion, both againſt the will of the *Pope* and *Emperour*, and all by a Duke of *Saxony*. Then was *Veſelus*, *Picus Mirandula*, *Laurentius Valla*, *Eraſmus* of *Roterdam*, and many others acceptable to your Anceſters, and they gloried in nothing more, then the protection and patronizing of ſuch Saints of God. Then could that worthy Prince hearing of a ſtorme, that ſtrucke the Angell on the top of the Popes Pallace to the ground, preſage, it was an ominous ſigne of the fall of *Babilon*, and decay of the *Popes* glory; and when not long after hee heard of 31. *Cardinals* made at a time, yea in ſuch a time, when a Lightning & Thunder ſtruck the Childe out of the Virgins armes, and the Keyes out of *Peters* handes, being both Images in the Church, his Zeale and deuotion burſt out, that ſure God was offended with them, and would reduce their ambition, and prophane Ceremonies to a better humiliation and conformity: And this was *Fredericke* of *Saxony*.

After him ſucceeded *Iohn Fredericke*, of whom the Emperour was as ſuſpitious as the other: and therefore as it were to ſcrue him into the amity and league of *Spaine* and *Auſtria*, they contriued to marry him to Lady *Katherine* the Emperours ſiſter, and ſo thought themſelues ſecure of him: Notwithſtanding when he was ſent for to beare the Sword before the Emperour at Maſſe, he would not goe, till hee [illegible]reſolued of diuers Diuines, whether he might or no with a ſafe Conſcience: I will not (ſaith he) make a preſident of immitation of *Naaman* the *Syrian* going in-

to the Temple of *Rimmon* with the King, to pollute my selfe with an vnlawfull mixture: whereupon they resolued him, that he might goe, because he was sent for, but not endure Masse, because it was so grosse a sinne, and filthy an Idoll.

I will not name the release of the *Lantsgraue* of *Hesse*, nor other disceptations against the Emperour, and all wrought by the House of *Saxony*, euen to make sad againe the hearts of elated men, who at last grew disaffected with their owne glory: So that when *Charles* the 5. saw their resolutions to deny him a succession in the Empire for his Sonne *Phillip*, he tooke a calmer course, and left his Brother *Ferdinand* to wrastle with the *Germane* Protestant Princes, and went himselfe directly into a Monastery.

With what a faire and euen course were the affaires of *Rodulphus* Emperour carryed, as aduised by your Princes to proclayme the *Confession* of *Auspurg*, which they had bought out with great summes of money of *Maximilian* and *Ferdinand* his predecessors? whereby the *Protestants* had many sweet entercourses to heare the worde of God, and thought no pleasure of the world comparable to the blessed society of Gods people; but to neerer times.

How carefull was your Brother *Christian* the 2. late Elector of *Saxony*, of the peace of the Empire, and in a manner iealious of the liberty of the Protestants, least it might fall into the handes of Violence? This made him write to *Mathias* King of *Hungary*, concerning the eleuation of the House of *Austria*, that sure hee tooke a wrong course both with the *Church* and *Common-welth*,

especially your selues, whome he found startling frō the obedience of a tyrannous Gouernment, and affrightings of vnconscionable *Vsurpation*. For said he, what will you get by your *Spanish* Garisons, and Spanish factions in those Kingdomes, but an vnwilling & enforced obedience to your present Authority, and vtter rejection to your future Posterity? what will the tyranny of the Inquisitiue *Iesuites* come to, but a plaine infatuating and imposturing of your Zeale and Deuotion, and the peoples manifestation of murmurings and grudges against so fearefull a worke? what will the bringing in of the *Inquisition* it selfe contriue, but in the beginning, curses and repinings from euery mans mouth, and in the end hate and rebellion in euery mans heart?

To this effect were your Brothers Letters, and what hath followed, I neede not enlarge; seeing now the clamours of Warre on euery side eccho out the same, and our iustifications haue beene as a *Bonarges*, or the sound of many waters.

Nay, did not Duke *Iohn Ernestus* not long agoe send to his owne Vniuersitie of *Iena*, and then they of *Iena* to the Vniuersitie of *Wittenberg*, and thereon to persons of name *Iohn Maior Superintendent*, and *Iohn Gerrard*, Doctors of Diuinitie, for the sollution of certaine difficulties in [illegible] Designes, especially the waging of W[illegible]g of Forces? who returned answer, th[illegible]trary to the worde of God, either to assist [illegible] spirits against the Protestants and professors of true Religion, or according to your owne *State positions* (which you would now haue the

busines)

buſines of the Empire) to bring in Strangers to tyran-nize ouer the peace of contracted Neighbours, wher-in the Law of Nations haue beene alwayes ſo preua-lent, and the Cuſtomes of *Germany* ſo powerfull, that euen oppoſite Princes haue laide aſide for the time all ill will and vnkindnes, to vnite their Forces againſt a common Enemy, or propulſe vnuſuall innouation. This act was played by the *Triumuiri* at *Ieruſalem* a-gainſt the *Romans*, by the diſſentious *Britons* againſt *Caeſar*, by your owne *Prouinces* againſt the *Gothes* and *Vandalls*, till they were quite driuen into *Italy* and *Spaine*.

And what vnkinde hand hath now throwne filthi-nes or durt into the pure ſtreame of your former reſo-lutions? or what fearefull incantation hath vnbound you from the maſt of conſtancy, to hearken to the *Sy-rens* ſong of ambitious deceiuers, who are reſolued to ſhed the blood of Innocents, and vnder the colour of reuenging the wrongs, wherein wee are ſuppoſed de-linquents, and foraging the *Palatinate* with pretence to diuert the Warre thither, as by *Spinola's* formida-ble approaches may appeare, lye in waite for nothing, but the generall diminution of *Germaines* happines, and particular pollution of Gods altar with the trum-peries of mens inuentions?

Oh hearken not to ſu[illegible]es: nor giue way to a contamination, th[illegible] wiped off: For though you could bee [illegible] forget Vs, yet re-member your ſelfe: Though you could giue way to the deſertion of *Bohemians* amity, yet there is no for-ſaking of mercy, nor the loue of God and heauen:

Though you could reioyce in the sincking and beating downe of an enemy, yet be not an enemy to your owne soule, nor hazard the losse of eternall reward: For it is now Gods cause, and the people will liue and dye in the defence of their Religion: Oh that the Emperour himselfe would hearken to the voyce, that told *Saul*, there was no kicking against the pricke! and if a Lightning from Heauen strucke him from his horse and made him blinde, what shall the armies of Gods Angels doe, when hee meanes to deliuer his people? Be not therefore transported to fight against God, or with the olde Gyants to begin a new warre, and throw the mountaines against Heauen. For I am fully perswaded, that you thinke, how *Antechrist* is not onely discouered, but know, he shall be punished, yea laide open in this world to the hissing of all the passengers; and then woe to the *Princes* of the earth, that haue worshipped the Beast, and drunke of the Cup of the Strumpet, that rideth vpon the Beast.

But leauing Religion, which yet will not be left out of Gods account, What stumbling blocke of offence hath bene further laide, or who hath cast these rubs in your smooth walke to amity & former combination?

Is it the person of our King you maligne? Oh say not so: For if euer *Titus* was called *Delicie generis humani*, He may well be proclaymed the *Prince* of happines and Peace, as a man composed by Nature, ordayned of God, selected by Propheſie, confirmed by Miracle, and established by all our suffrages, as if the Dignity belonged vnto him, as a *Prince*, and other blessings, as a happy man.

Is

Is it our reuoltings you disalow of, as if either the rejection of *Ferdinand* were not lawfull, or ratification of this our choyse suspencible? Why, wee haue answerd it to the whole world, that when *Mathias* had his owne endes in the adoption and inauguration of this man to the Kingdome of *Bohemia*, for which he left him a pledge of his loue the Towne of *Budwis*: It was absolutely contrary to his owne Oath, and our immunities and Priuiledges. For neither did the incorporated *Prouinces* know of it, nor wee our selues condiscended to the agreement: but onely certain *Iesuites* the firebrands of Hell, ran vp and downe to set all in combustion, and with *Meleagers* mother tooke the torch of his Life in a rage, and held it downeward, till the flame was extinguished, and other traytors of our owne, molded to another Impression by the warming handes of *Spanish Papists*, and all to let out the blood of their Mother, I meane their Countrey and Common-wealth, to see her languish and perish before their faces for priuate respects, or some prædestinated vengeance to fall vpon their owne heads.

Is it the obseruation of the *Emperour* himselfe, or respect to his Family? wherein hath he deserued better of reputation, then your selfe, or other Princes of *Germany*? or what hath beene done these 100. yeares for the good of *Christendome*? or why shall this glowing *meteor* or exhalation darken the light of truer starres, and more radiant Planets? Hath he not abused the trust committed vnto him, by betraying all your Princely liberties into the handes of Strangers, and setting vp the *Spaniards* Monarchy in the *westerne* world

world to the terrifying of all *Christian* Princes? For what Nation haue they not beene tampering withall, euen to the placing of Soldiers and garisons amongst them. I hope *Italy* hath knowne them, and the *Ilands* of those Seas. *Ireland* hath had them, and felt some endurances for them. *France* bin tormented by them; the *Grisons* haue still their *forte Fuentes*: The passages of some Mountaines are kept by them. *Sauoy* is full of them. *Hungary* is not yet freed of them. *Austria* swarms with them: our selues are but newly ridde of them, some Imperiall townes, as *Wesell* and others possessed by them, and euen at this instant is hee calling in of greater troopes amongst you.

Is it the care of the Empire you shoot at? how can that be? when by these Warres all Gouernment must be turmoyled, and that natiue beauty of our peace and prosperity made adulterate by *Iesabels* paintings and the thicke laide colours of wicked pollicy, when the slaughtered Armies of *Christians* shall pollute your fields & Cities, and fill your swolne eyes with tears for the losse of Parents, Husbands, Children, friends, &c.

Is it the *Popes* Curse you are afraide of? Why thats impossible, considering that hee now resembles a fire in a painted cloath, which neither yeeldeth warmth nor lustre. For his Fulminations are now made ridiculous, and his Cursings proue like *Balaams* corruption, who for all the King of *Moabs* promises, sang a Parable of blessings to *Israell*: nay you may be assured, that the time of his desolation is comming faster on then the winde, and the *Prouinces* are falling away like vntempered Morter from a wall.

Is

Is it *Spaines* mightines you ſtand in awe of? Be not amated! He hath many Territories indeed; but may thanke the endeauours of other Princes, as alſo the ſlacknes of ſome, who gaue way to his owne ſeruitors, whē they had firſt offred the *Weſt Indyes* to themſelues: He is rich indeed, but hath much to doe with his money, and greater charges to defray, then preſent reuenues can ſupply! He is ſtrong indeed, but is beholding to the Peace of other Kingdomes, and the honeſty of ſuch Nations, as make a conſcience in infringing of an Oath.

Is it the Marqueſſe *Spinola's* Army which terrifies you? I anſwer briefly with *Eliſha* to his ſeruant, there are more with vs then with them: and it is but the opening of eyes to ſee Chariots and the horſmen of Heauen on the mountaine tops: But I could ſay thus much further, that you haue the more cauſe to adhære to the Princes of the *Vnion*, and propulſe a common enemy, of whom I will onely apply that, which *Count Melown* aſſured the *Engliſh* in the later time of King *Iohn*, that if *Lewis* of *France* had preuailed, hee was reſolued to deſtroy all ſuch firſt, as prooued Traytors to their Countrey, and led him by the Arme to trample on the bruiſed body of *England*: So ſay wee euen to the *Catholicke* Biſhops themſelues, whether Warre or Peace, they will repent this hard bargaine with diſturbance, and when they ſee their exaltation depreſſed, or liberty vſurped, cry out vpon the firſt cauſe of their troubles, and name the *Ieſuites*, as ſo many *Incendiaries* of a Common-wealth.

For had they not bene better to haue continued in

their Electiue powers for the choyse of their *Emperours*, and let the Confession of *Ausburg* alone to the freedome of mens Consciences, and the quieting of free Cities ? Then now to bee assured, that the Protestants will neuer be reclaymed, nor taught other lesson then to Fight for their Religion, and the glory of the Gospell; yea to hazard their owne Liues and Dignities : So that whether wee, or strangers preuaile, it lyes in the will and choyse of the Victors, to deale with the vanquished at their pleasures.

Is there any thing else! you make a scruple of ? Oh that there were nothing else, then might these *Obiections* bee easily answered, and a iudicious man soone satisfied : Yet if you conceale the same, it must prooue like the Oyntments shut vp in boxes, which seldome are smelt to the refreshing of the sences, till they bee vncouered or powred out : Oh doe not therefore *Exæstuate* your griefes by suppression, but let the wounds be opened, and gently searched, least they grow vlcerous, ranckle and proue incurable ! And if any imputation lye vpon vs, wee will be bolde to say (sauing the Dignity of our King) wee will easily descend to acknowledgement, and you shall quickly finde the benefit of satisfaction.

Therefore for Gods sake, for Religions sake, for your owne sake, for your Ancestors sake, for your Countries sake, let there bee a better reposednes, and recollection of those contracts of amity, which euer were betweene your House and *Bohemia*, yea with faster bindings, and more reciprocall obseruation, then with any other *Prouinciall* Prince. Oh let the Liberty

of the *Germaines*, and the glory of their Cities be exposed vnto you; which must otherwise feele a kinde of torture by the racking handes of compulsion and hostility! Oh let the beauty of Concord (if it be possible) shine, that beginneth to hide her head vnder the thickning cloudes of trouble, and mischiefes! I spare instances of moderne times, I spare examples of olde times, I spare precepts of all times, I spare your owne relations from the rending a sunder, by disagreement; nay I spare to put you in minde of the present necessity, concerning the good of all Christendome.

For although hee that holdeth the Windes in his handes, hath also held the rages of the *Turke* from those formidable extentions of ambition and tyranny, which haue formerly beene displayed in the Countries of *Asia*, and *Greece*; in the fieldes of *Hungary*; before the walles of *Vienna*; at the siedge of *Malta*; and many other obsessions: Yet you heare, how he hath of late visited *Italy*; brought 80. Gallies into the gulph of *Venice*, landed 2000. *Ianisaries*, sacked the Towne of *Manfredonio* in *Brutia*, and carryed away the inhabitants; so that while poore *Christians* looke vpon one another, with longing hearts for the pacification of these affrightings, hee ouerlookes Vs all with politicke eyes to pry into our weakenesse, and take aduantage of our dissentions. Yea, for all his League with *Bethelem Gabor* Prince of *Transiluania*, and prefixed day to Crowne him King of *Hungary*, yet without controuersie doth hee make vse of the troubles of *Germany*, and is not to be trusted in his best reconciliation.

I could

I could name and ſet downe the very manner of gratefying our King, with animating him in his beſt proſecutions, as if he had bene diſtaſted with the Emperours vaine-glorious inſulting ouer vs; but they be thinges beyond our *Commiſſion*, and ſo impertinent to our purpoſe in hand?

For we onely come to moue your *Princelines* to the renouation of former Leagues, and combination of a perpetuall Amity, or manifeſtation of ſome cauſe for this your deſertion in the time of ſuch expectation. Nay, wee are ready to attend you, though you exemplifie no reaſon at all, but a glorious Spirit to manifeſt your Greatnes, or wilfulnes to prepare your liberty to ſupport whom you pleaſe? For if it be ſo, there may be ſome hope of the compaſſion which will follow, when neceſſity ſhall whiſper preſeruation in your eares, and draw commiſeration from your heart to preuent the ſlaughters of ſo many *Chriſtians*, and peraduenture the captiuity of your freeſt Cities: Whereas now there is not ſo much as a thought of prouidence, nor a worde of preuention, nor any *Poſitions* of *State*, among whome this is *Autenticall*, that weake beginnings, and the worſt ſort of men may be inſtruments to ſet miſchiefe on worke, but troubles are not pacified without iudgement, and men of approued wiſdome.

Therefore once againe (moſt Illuſtrious *Prince*) we beſeech you, let vs returne to our King, as the explorators of *Canaan* did to the *Iſraelites*: For although tenne of them did talke of *Enakims* and *Giants*, of iron gates and high walles; of ſtrong Cities & formidable

paſſages;

passages; yet did *Caleb* and *Iosua* assure them of a plentifull Country and *Vberiam* Vineyards, of sweete increases and many blessings; of well erected Citties and rich Terretories; of pleasant Fields and excellent Fruites: of all which they came to a diuision, and in the fulnes of time glorified God for their exaltation.

Now the same God worke vpon your heart to admit of some lenatiue impression, and send vs home with a happy message, that the publicke good of *Christendome* hath ouer-wrought you, not onely to wish well to *Zion*, or peace to *Ierusalem*, but to endeauour a pacification of these miseries, and some Noble prosecution, whereby the Emperour may bee cooled in the heate of his reuenges.

To his approued Friend Mr. *William Barlow*, now dwelling in *Amsterdam*.

GOod Sr. *according to the reciprocall contract between vs of Writing to one another, concerning such things as may pleasure either, I thought good once againe to acquaint you with something worthy of your acceptation, and my report, which is the Coppy of a Letter written from the* Pope *to the* Emperour, *concerning the pacification of the troubles of* Europe: *For although the counterchangeable oppositeons of these great* Princes, *haue made Report flowe like a sea with the Accidents of the times, as in all Countries and Languages is apparant: yet for any thing wee either heare or see in* Vienna, *neither are the* Pope, Emperour, *nor angry* Iesuites, *so confident of successe, but if they could perswade their politicke Honours, aswell as their affrighted Soules, they would bee glad to hide their eyes from effusion of Blood, & keepe their harts within the bounds of some Charity and humaine affection, as by this Letter may appeare, which I wish with all my heart were published. For I am resolued the true hearted* Christian *will make vse of it to Gods glory, and his owne comfort: And so I referre it and my selfe to your kinde admission of my indissolluble Loue, which sendeth you greeting from* Vienna, *this* 26 th. *of* October: *and from your assured Friend,*

THO: FRODRINGHAM.

Pope

Pope *Paulus Quintus* ſendeth greeting to the Emperour FERDINAND, and King of the Romans:

Sacred and Imperiall Sonne;

I Remember a ſpeech of *Tacitus*, that it was a ſigne of Treaſon, or trayterous diſpoſition, when a *Generall* meant onely to write to his Enemy, when with like facillity hee might haue repulſed him by force of Armes: ſo may you obiect againſt me, that you wonder at a Letter, when you expected both men and money: But then you muſt wonder at the alteration of times too, and peraduenture the neceſſity of our Fortune: For it fareth not now with vs, as when the Empire it ſelfe came as it were from our donation, and the *Diadems* of Princes were the *Veſſels* of our Houſhold, as when *Charles* the Great diſſipated the cloude of Vengeance, with the *Gothes* and *Lombards*, thickned againſt the ſhining ſunne of our Prelacie, as when the *Prouinces* and Kingdomes of *Europe* were affraid of our Curſe, and Excommunication of our Church: as when Religion was locked vp in our *Conclaue*, and not opened without *Peters* Keyes, as when a Sonne for our ſakes would chaſtice the rebellion of a Father, and one Nation ſcourge another at the interceſſion of a Legat: The examples are ſo plentifull, that euen Heretickes, haue gotten them in their mouthes to ſpit in our faces: It fareth not with vs, as when true deuotion tyed the Conſciences of men to the obſeruation of

our

our pleasure, and no vpstart Familist durst broach a strange Doctrine to our preiudice: When Faith was predominant in our hearts, and honest simplicity liued out our liues and actions, beleeuing onely what the *Church* did teach, and practising nothing but with modesty and obedience: then were the *Halcion* dayes of our glory, and how euer *Heretickes* haue characterd them with ignorance and superstition, yet questionles as in Martiall discipline Soldiers must not bee acquainted with euery secret, but simply yeeld obedience to their Commanders: so in the matters of the *Church*, men were neuer at so much peace of Conscience, as when they knew not how to trouble their soules beyond their vnderstandings: In a word, it fareth not with vs, as when the Vnity of Church and Common-wealths resembled a sheaue of Arrowes, strongly bound together, which was that way indissoluble, but diuided a sunder they were easily snapped in peeces one by one; then were the Kingdomes of *Europe* of one vnanimity, and if any vpstart *Heretickes* brake out, or furious *Scismatickes* approached to the holy Altar with violence, they were quickly enforced backe, and taught a lesson of obedience, either by generall Councels, whereat many times 400. Bishops were gathered together, or the power of an Army, which came at our becke from all the quarters of Christendome.

But now, and in your owne particular *Most deare Sonne*, 1. The times are altered, 2. *Religion* is confounded, 3. And the *Prouinces* are deuided.

1 First concerning the times, you see, that Princes

are

are so iealious one of anothers Greatnes, that neither law of Marriage or Conscience can detaine them within the limites of humanity, especially Charity, as reioycing in the good one of another, but they will confederate euen with those, they hate, to cast blocks and hinderances in the way of one another, if there be but a suspition, that he runneth on too fast to Greatnes: This began (for our moderne times) in the time of *Charles* the Fift, with whome *England* and many other *Prouinces* ioyned against the *French*: but no sooner was the King taken Prisoner at *Pauy*, but they fell backe againe to a commiseration of his affliction, and began to assist him in a new recouery. This hath continued against your House of *Austria*, and my Sonne of *Spaine*: For euer since *Burgundy* and yee haue beene Vnited, whereby *Charles* left th Empire to his younger Brother, you see the world hath cryed out, that *Spaine* would bee the Monarch of the *West*, and the *Iesuites* by his assistance vsurpe the dignity of the *Church*, and by a new superintendency ouertop the Authority of the Papacy. This hath made seuerall Kinges oppose themselues against *Spaine*, and now seueral *Prouinces* fall from your obedience, as if the Angels prophesie against *Ismael*, were verified; That his hand should be against euery man, & euery mans hand against him. Yea this will end against the Low-Countries themselues, who fill the Seas with formidable Nauies, and haue such strong Citties, Ramparts, and Armies, that already they begin to be feared, and already fall vnder the hand of watching and ouerlooking. Beleeue it then, that in this point alone of suspition of your

Greatnes, not naming other collaterall causes of hate, Cruelty, oppression, defending our Supremacy, enriching your selfe and such like, there will euer remaine a tricke of pollicy, if not to trip vp your heeles for running at all, yet to pull you backe as it were by the sleeue from making too much hast, so that I see no remedy, but that you must be contented to yeeld to the time, and rather to keepe somthing, then loose all: For howeuer the greatnes of your Spirit may commaund obedience, and the goodnes of the cause plead possession; yet necessity is a predominant mischiefe, and they are fooles that will perish in an obstinacy, repugnant to Fortune: Remember that *Hanniball* had possession of *Italy* 17. yeares, and might haue tryumphed in *Rome*, if he had taken his time; but when *Scipio* diuerted the Warre, *Carthage* was besieged, and *Carthage* knew not, how to bee relieued, till *Hannibal* was recalled: so the great Captaine was disapointed in his Proiects, and compelled to yeeld to the *Roman* glory. I speake not by way of Propheſie but precept, that in all extremities the law of preseruation comes from instinct of Nature, and to preuent a greater mischiefe, men must, and may endure some inconuenience; and so much for the time.

2 Concerning Religion, which yet is not the Emperours plea, nor the Empires cause, you see the alteration: many good Mothers bring forth bad Daughters, Truth begets hatred, Familiarity contempt, Charity idlenes, and Knowledge presumption, with such like. For euer since the common people haue beene licenced to reade the Scriptures, and make

their

their owne interpretations, they haue ſtartled from the obedience of the Church, and cryed out vpon liberty, as though their Conſciences like vntam'd Heyfers were let looſe, and they tyed vnto no rules and Lawes but of their owne deuiſing: this hath made ſo many mechanicke men preſumptuous, and ſilenced women audacious; that a poore ignorant Cobler dare compare with a Father of the Church, and a tatling woman in ſtead of being inſtructed by her Husband, take vpon her to rule both husband and family: This hath ſet on worke certaine ſtrange ſpirits to rayle vpon order and conformity, euen in the Churches of Heretickes themſelues, that they haue denyed them to be Churches, but the vnſwept roomes of *Antechriſt*, becauſe of ſome enormities, and imperfections in men and Gouernment, which are, were, and ſhall be in this militant *Church*, till the comming of Chriſt to Iudgement. This hath deuided the Countries of *Europe*, and taught hipocrites and fooliſh Libertines a glorious leſſon of defending the Goſpell of CHRIST and his Saincts, whereby they haue vaine-gloriouſly taken vp Armes againſt the Church, and their Prnces; ſo that if ſucceſſe haue not ſmoothly looked vpon them, but *Iuſtice* ſubmitted them to the puniſhment of *Impiety*, they haue confounded Treaſon and Martyrdome together, and taught their blaſphemous tongues to cry out, *Sanguis Martirium ſemen Eccleſiæ*, as though euery rebell and raging peſant, puniſhed for tranſgreſſion, muſt bee therefore *Characterred* a Saint of God; ſo that this *Gangren* is ſpreading ouer the whole body, and for any thing I ſee remedies, vnleſſe wee could

cut off that poysoned ioynt where it began. Againe, if their commotions and Conuulsions of the Empire it selfe haue thriued with aduantages of victory, and preuailing; then haue they dared to publish the right of their Cause, and exclaime against *Rome* for *Babilon*, against our *Holines* for the man of *Sinne*, against our *Church* for *Antechristian*, against our Sonnes the *Catholicke* Princes for the Kinges that haue drunke of the Cup of abhomination, and against your *Impertall Maiesty*, as the Beast with 10. hornes spoken of in the *enigmaticall* Propheſie of St. *Iohn*: nay these thinges are so imprinted in the mindes of most men and Nations, that euery man is almost so farre from retraction, or a seeming sorrow of doing amisse, that (so they may haue the name of Religion in their mouthes) they are ready to take vp Armes against their natiue Lords, and thinke it a glory to colour their hipocriticall disobedience, with maintaining the cause of the Gospell, and taking part (as a new deuise of Rebellion) with the Princes of the Vnion: And so much for Religion.

3 Concerning the Prouinces: I cannot now compare them better, then to a Wall set vp with vntempered morter, ready to fall a sunder for lacke of cementing. For alas such is the impetuosity of rumor at this houre against you, that it is more fearefull and terrible, then the winde that shooke the foure corners of *Iobs* houses, and threw them downe on the heads of his Children. To begin with the North, if we name *Saxony* and his neighbour Bishops to assist you: they counterprize *Denmarke*, *Sweden*, *Brandenburg*,

burg, *Brunſwick*, and many of that ſide: If we talke of *Poland*, they tell you, that all that way, there is *Luſatia*, *Sileſia*, *Morauia*, as a hedge betweene *Bohemia* and it; nay they drawe a longer ſhaft, and a ſtronger bowe of *Hungary*, *Tranſiluania*, and the *Turkes* confederacy and combination: If wee mention your Vncle the *Arch-Duke*, or more familiarly the Marqueſſe *Spinola* his Liefetenant, they ſtop the gap with the Truce, with the Peace with *England*, or elſe with the Armies of the *States*, the affinity of the Prince of *Orenge*, and the indiſſoluble loue of a King to his Daughter, which I onely feare is vnanſwerable, and muſt needes ſay vnpoſſible to be reſiſted, if hee either remember what a Sonne in Law he hath, or what Subiects proportionable to his Greatnes, that without impoſition (if hee giue them leaue) long to be tampering with the *Indyes* themſelues: If wee expect *Collen*, and the Biſhops belonging to our obedience, they preſent vs the *Lantſgraue* of *Heſſe*, *Franconia*, and the *Palatinate* it ſelfe: If we relye vpon *Bauaria*, they neighbour him with *Wittenberg*, and other *Proteſtant* Princes: If wee reſolue vpon *Auſtria*, they cry alas what is that to *Bohemia*, and the deuided Countries of your inheritance? If wee boaſt of money, they anſwer directly, there is no want in their Army, but your Soldiers repine for lacke of pay: If we whiſper of *France*, they talke aloude, there is enough to doe to anſwer their owne proportions. For Queene, King, and Princes gaze vpon one another in the behalfe of Fauorites, factions, and people: If wee reioyce for *Spaine*, they depreſſe the inſulting, with alas, what can *Spaine* doe? *Spaine* is too remote,

King *James*.

Spaine can ſpare no men : *Spaine* hath many Gariſons to tend, as ſo many Nurſe Children to pay for: *Spaine* hath many yrons in the fire, but as faſt as one heates, another cooles: *Spaine* is tyred with the multiplicity of buſines, and muſt be more then tyr'd, if hee could come ouer the *Alpes*: *Spaine* is in hazard of loue, and good opinion in the world, as rather enuyed, then feared, and maligned then obſerued: In a word, *Spaine* hath many millions and great Treaſure: but I may well compare him to a glorious Steward of a Houſe, who muſt defray the charge of a 1000. l. a yeare expences, but the Lord will but allow his ſeruant 800. toward it. If we recken vp our own *Prouinces*, I cannot liken them better, then to *Argos* his eyes, whereof the one halfe wakes, while the other ſleepes. For *Sauoy* neither dares truſt *Spaine*, nor truly loue vs: muſt keepe his Frontiers, and watch *Geneua*, lookes vpon the Marquiſate of *Saluſſe* with ſoare eyes, and vpon *Prouince* with a hungry heart; dares not ſpeake aloude againſt *France*, though he whiſper for ſome indignities receiued: but either to ſuccour you, or our ſelues, he is both vnwilling and vnprouided. *Mantua* and *Modena* runne the ſame courſe, but with ſlower pace, and indeed becauſe no body regards them, as able to doe either hurt or good, they are made the wiſer to looke to themſelues, and not to meddle with other folkes buſines. *Millaine* is like a bird in a golden Cage, that may ſing to anſwer proportion with nature, but if the caſement be open, ſhee will take the benefit of her liberty: ſo that howeuer they ſeeme Religious, yet hath *Spaine* much adoe to ouer-watch them. *Genoa* is not

worth

worth the naming for your busines, for if it were as rich againe, it hath much a doe to pay the Marchants debts. *Venice* is a fearefull and polliticke *State*, maketh vse of our Religion, but loueth her owne Greatnes so well, that shee is both jealious of *Spaine*, and loathsome to Vs: for wee feare her reuolt dayly, and becauſe ſhe is got into the number of the Princes of the *Vnion*, will not number a man, nor a peece of Gold for your relieſe. *Florence* and *Leuca*, will lend you what money they can, but alas they haue neither men nor Gallyes, and if they had, the *Venetian* is ſo dogged he will not let them paſſe into the Gulph. *Naples* and *Sicilia*, could ſpare you men, though they want money, and many of their Nobles are willing to aſſiſt you, but to come through the *Griſon* paſſages it is a long and terrible iourney, and to paſſe into *Hiſtria*, puls the *Venetian* Duſt into their eyes. The *Swiſſe* are very indifferent, and for money will ſerue either party, but conſidering their combination, and confederacy with the *Proteſtants*, I doe not ſee, how they are to be truſted, or relyed vpon. In a word wee our ſelues are yours, and yee ſhall haue our Men, if we knewe which way; our Money as it comes euery way; our Prayers as true deuotion inciteth; our Curſes againſt your enemies, as their Contentions increaſeth; our Prieſts amongſt your Subiects, as their affection decayeth; our Pardons for your ſinnes, as holy Church inſtituteth; and our Benediction for your buſines, as your affaires concurreth: Onely bee patient and ouercome your diſaſters with wiſdome. For to that end were Vertues framed, or elſe why doe we name Fortitude,

tude, Magnanimity, Patience, Temperance, and ſuch like *Concomitants* of glory and bleſſednes.

Seeing then your caſe ſo ſtands, and that *Bohemia* hath put a tricke of reuolt vpon you. Firſt grounding vpon ſome fundamentall poſitions of an *Elective* Prouince, making the world beleeue they haue a purpoſe to reduce it to her priſtinate Gouernment.

Secondly relying vpon *Hungarias* examples, whoſe vnconſtancy hath yet as it were dilacerated her Kingdome, and ſhewed the *Turke* a way to prey vpon her proſperity, as you ſhall read of *Prometheus* on Mount *Caucaſus*, on whoſe entrals a Vulture continually gnaweth, ſo that he is euer dying, and euer liuing.

Thirdly, emboldened by *Bethelem Gabor* Prince of *Tranſiluania*, with whome you ſee the *Turke* hath contracted a Truce and couenant of Peace, that he might the better make Warre againſt any diſturbers of his friends and confederates: For when at firſt the *Bohemians* caſt themſelues into his embraces, he would not cloſe his armes, but gaue them leaue to returne to faſter holdings, and in a manner nominated the *Palatinate* for their Prince.

Fourthly pretending ſome grieuances from your ſelfe, and *Mathias*, not onely that you tooke a wrong courſe with their obedience, playing the vnskilfull Surgeon with them, to ſeare, cut, and *Cauterize* their wounds, which might haue bene fairely healed with lenatiue *Cataplaſmes*, but alſo that you ouer-ſtretched your owne ſtringes to a higher tune then the inſtrument would beare, and ſo preſuming to command all, you came at laſt to enioy nothing, according to our

Italian

Italian prouerb, *Chi tutto abraccia nessuno stringe.*

Last of all, proiecting the youth, brauery, and alliance of this man (especially that the King of great *Brittaine*, a nominated Prince in all Propheſie, and conference for the enemie to Papiſtrie) would neuer ſtand ſtill, and looke vpon thoſe rude hands, which ſhould pull downe the frame of ſo goodly a building, they came at laſt to this maine point of reiection of you; which muſt needes be their fault, and electing him, which cannot chuſe but be his fortune: ſo that in a word conſidering what I haue ſaid, Beleeue it, they that dared once to conceit the ſtarting aſide frō your authority, were not ſo barren of vnderſtanding, but to conſider what might happen, either war orpeace, and ſo haue prepared both to ſhut you out of their walks of their loue and ſubmiſſion, & to keepe you off as far as they can by a ſteely arme and forcible detention, w herat you cannot be diſmayed, for this maine reaſon, that they which wil confeſſe themſelues aduerſaries to God, care not to profeſſe themſelues enemies to men.

Now in this point alone all our hopes are diſappointed: For firſt, they haue traced our ſupremacy after *Luthers* owne ſteps, and placed the ſtout Hereticks: that though with *Hercules* in his Cradle they did not ſtrangle the Serpents, yet with *Hercules* in the Tragedie, that killed his owne children, they haue like refractary delinquents ſet vpon their father & their mother. Me their father the ſupreame Biſhop, and the Church their mother, the bleſſed ſpouſe of Chriſt.

2. Secondly, they haue denied our indulgences, and ſcorned our Pardons, not caring for their ſicke ſoules,

but willing to dye in desperation, as a frantick man in a Feauer, that striketh his Phisician, and casteth the Potion on the ground. 3. Thirdly, they haue pulled downe our Images, and abrogated that constitution of the Church, as if they meant to be *Anathemataes*, and enemies to Religion, by taking away all the meanes of deuotion. 4. Fourthly, they haue banished the Iesuites. It may be they are suspected amongst our owne Priests, and haue imputation rather of pollicie, then piety: but what is that to the cure of soules? and the estate of Lay men? I pray God I may not say by them, as *Demosthenes* tale is betweene the Sheepe and the Wolues, who were offended at the Sheepes entertaining great dogges amongst them, whereby they liued secured from their ruine: but when they had betrayed them to their dimission, then did these cruell Wolues, more cruell by the aduantage of exasperation, returne to their former prey and violence. Last of all, they haue bewitched the softer spirited men with mansuetude and good vsage, whereby the Priests themselues are growne to commend their gouernment, & the *Catholicks* in generall to shew their obedience: so that they, which in former times repined to pay our Officers the tribute of the Church, disburse both money and Armes to the sustentation of our enemies: and whereas we had euer much adoe to worke vpon their soules, these *Bohemians* (though of a contrary Religion) haue brought both soules and bodies to their beck, and authority.

Thus *(Deare sonne)* for any thing I see, the matter is remediless, and to complaine against God, men, fortune,

sune, treasons, and such like, will rather discouer a distemperature of passion, then magnanimity of spirit: nay, though there were hope of reformation. Therefore be aduised by me, though patience in some things be a poore vertue, and onely fit to draw on heauier burthens: yet in other businesse, and most occasions it reduceth the minde to consideration, and setleth the iudgement for the preuention of greater mischiefe. It bringeth the sences to order, and keeps both soule and body in temperature: as for imputation of cowardise, and baseneſſe, when high and glorious designes propose themselues to prosecution, remember the story of *Fabius*, and *Minutius*, against *Hannibal*. The Senate indeede gaue eare to the aspersions of his retraction and delay, as if either he durst not fight, or knew not how to proceede, and so deuided the Generalship betweene them, but that diuided the successe of the businesse: for *Minutius* saying in the heat of his forwardnesse, was glad to retire vnder the shadow of *Fabius* his moderation: For as sometimes the doltishnesse of an aduersary doth animate weake troupes to giue the onset: so at all times the wisedome, and discipline of an enemie, doth keepe in awe euen equall forces for aduenturing too farre, and being too forward.

This is your case, and my feare: your case, For what can you now get by this warre, considering the mightinesse of your foe, and the diuision of your people; but in the preuailing an eternall hate against your house and family? and in the failing, such contumely and disgrace, that how euer you are sure of me and my Bishops, yet the name of *Emperour* shall be but a titular

dignity, and the obumbration of your glory bring forward at last obliuion of your greatnesse; nay, peraduenture the losse of that Character of Emperor it selfe: For it fareth with the fortune of vnfortunate Princes, as with ruinous walls; when a man perceiues their decay and weaknesse, euery one runnes aside for mistrust of falling vpon them: or else they are compared to a mans tumbling downe a paire of staires, who if hee once loose his first footing, commonly neuer stayes himselfe, till hee come to the bottome. Againe say, your aduersary be subiect to a defeat, as his friends encrease, his forces will be renued, and then hee returnes with greater violence, as in those dayes the Souldiers were wont to doe with their machinations, who pulled backe their rammes and engines, of purpose to run forward with the greater fury, and more impetuosity. But if you (which God forbid) should be subiect to the inconstancy of Fortune, or if you will (as many good men haue beene) to the chastisement of diuine prouidence, and suffer dissolution of your Army: how will you renue the same, considering the remoteneſſe of your friends, the weakneſſe of confederates, the conuulsion of your people, the infection of your Subiects with *Lutheranisme*, the repining of *Stiria*, *Carniola*, and *Carinthia*: the murmuring of the *Swisse* and *Grisons*; and in a word, the shaking of the whole frame of your gouernment, as you see a high and heauy topped tree loosened in the root, and standing on vnfirme ground wauering, and ready to fall, & so much for your selfe.

Concerning my feare: say that successe (for it is a wisedome to presuppose the worst) should bring them

forward into the walke of preuayling, would they not runne thinke you without interception? Nay could the *Alpes* Barricado the way, or the *Venetian* Gulph deny them transportation, the high Hilles and white Cliffes of *Ancona* would be a Sea marke to bring them directly to *Rome*, & the *Appenine* is but a poore mountaine in respect of those they haue passed: But you will say, out Friends about the *Mediterranian* Sea, will come in apace to preuent this mischiefe, and a 1000. Ships and Gallies will keepe the *Ostia* of *Tiber*, after they haue landed our Friends in our behalfe; I thinke and hope so too; yet I would be loath to put it to such an aduenture. For the straights of *Gibralter* are wider, then the Gates of the Citty that *Sampson* carryed on his shoulders, and they that cannot bee detained from going to the *Indyes*, will not be denyed to come into the *Leuant*: Our enemies haue more Shipping then our selues, and our Friends are far fewer then our Opposites, they that know the way for traficke, and commutation of Marchandize, will know the way to spoile and getting of riches so easily: Againe, our aduersaries are constant, sure and exasperated with zeale and fury against Vs: They march like *Iehu* the Sonne of *Nimshi*, and cry aloude to cast *Iesabell* out of the window: our Friends are wauering, vnconstant, and fearefull of alteration, so that to relye vpon them is but to trust *Egiptian* reedes, or a broken staffe: In a word, they haue Prophesies and calculations in their mouthes, wishes of reuenge, and eternall hate in their hearts, fury and bloody executions in their actions, and all against *Rome*.

Some talke of the Scriptures, and compare the vomiting of the Priests at their tables spoken of in the *Prophets* to the feasts of *Cardinals*, and banquettings in our Court: some tell a tale of *Bell* and the Dragon, and when they come to the deuouring of so much meate, they say, that *Daniel* sifted Ashes in the place, and discouerd the footsteps of the *Priests*, their Wiues and their Children, and all against *Rome*: some coniecture of *Pauls* Epistles to *Timothy* and *Titus*, concerning the Doctrine of *Deuils*, the man of sinne, *Antechrist* and *Idolatry*: some descant of the *Apocalips*, and dare name *Iesabell*, *Babilon*, *Rome* in *Italy*, the Whore vpon the Beast; the Cup of *Abhomination*, & all against *Rome*: some repeate the Propheties of the *Sybels*, the Predictions of Moncks and Fryers, the presages of Nunnes and Saincts, the foretelling of Martyrs, and the persecuted vnder Tyrants, and all against *Rome*: Which though it end with blasphemous inuectiues, yet hath made such impressions in the hearts of Heretickes, that as they haue set their blacke mouthes on worke with contagious rayling, so they long to set their foule handes on worke, with our vncharitable destruction, and is not this a iust cause of our feare?

Therefore *(Deare Somne)* for Gods sake, for my sake, for the Churches sake, for your owne sake, for our Friends sake, and in a word, for the generall cause sake both of *Peters* Chayre, and *Cæsers* Throne, Be contented to mingle a little water with your Wine, and coole the heate of your passion with some sweeter compounds, then rage and reuenge: Hearken to a Treatise of pacification, though it sound not such a

Diapaſon of muſicke, as will anſwer proportion, and ſatisfie the cares of your Maieſticke greatnes, Admit of a Peace in this caſe of extremity, and remember how *Abimelech* though a Heathen idolater, when hee ſaw *Abraham* ſo proſper in his enterpriſes, deſcended to contracts of amity, and came ſo lowe, as to allow him for a *Prince* amongſt them.

As for the *Aſperſions* of diſparagement, and extenuating the worthines of ſo great a Monarch, let all bee wiped away with the hand of *Charity*, and the auoyding effuſion of *Chriſtian* blood: blot out the exaggeration of your enemies miſchiefe againſt you, or the conceit of their trayterous reuolts amongſt themſelues: Bee wiſe in your owne harmes, and for your owne good: Let *Spaine* and your kindreds example induce you to immitation: they haue pollitickly kept their diſtances, and for aduantage made Truce with their owne rebels, I meane the Low-Countries, and contracted Peace with them, whom not long agoe they thought to ſwallow vp: I meane *England* it ſelfe, which now to ſhoot againſt, will returne their Arrowes in their owne boſomes.

If this be harſh and vnpleaſant, as curbing the Heroycknes of your Spirit by deſcending ſo lowe, as making the firſt proffer, wee will goe another way to worke, and rather then faile of this Bleſſing of peace, put on *Eſaus* hairy necke, & rough hands, and bring to *Iſaac* his Veniſon, though the voyce bee *Iacobs*: I will ſend a Legate: *Spaine* an Embaſſador: *France* an Interceſſor: *England* a Mediator, yea it ſhall bee ſo contriued, that all the *States* of *Chriſtendome* ſhall make you beleeue at leaſt, they wiſh you proſperity, and their

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towne good, and how euer the Children of *Edom* will cry downe with it, downe with it, yet shall the Natiues of *Iudea* speake peace to *Zion*, and wish Ioy to the gates of *Ierusalem*. You shall reade amongst the *Prophets* in a certaine Vision, that there was a great Thunder and noyse, but the Lord was not in it; a great Lightning and earthquake, but the Lord was not in it; a great winde and shaking of the Trees, but the Lord was not in it: A soft and gentle murmuring of the Leaues, and the Lord was in that; so when you heare of Warres, of the marching of Soldiers, of the raising of Armies, of the thundring of Canons, of the sound of Trumpets, of the demolution of Cities, rauishment of women, & the murthering of men, with thousand of other outrages vnnamed: Beleeue it the Lord is not in, or among them; but when they mention Peace, quietnes, loue, charity, remitting of iniuries, pacification of troubles, and such like, the Lord is and will be there. As for the swelling tumour of Greatnes, losse of renowne, disgraces, giuing way to rebellion, diminution of honour and such like, It resembles but the Imposturing incantation of *Sathan* to *Eua*, that made her taste of the forbidden Fruit, to the vtter subuersion of all Mankinde; so that I will say no more, but if God doe come with this murmuring sweetnes of Peace vnto you, hearken to his voyce, that tuneth such pleasant notes to your soules and Consciences. But if Sathan wish you to bee vnderstanding men, and like God himselfe to know good and euill, hearken not vnto him; your first Mother was deceiued, and your last ruine is a contriuing.

FINIS.